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Woman's Work for Woman.

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OUR POSSESSION IN THE PRESENT, OUR HOPE FOR THE FUTURE.

THIS is the time when, if at all, people are apt to look into their affairs to see how they stand with the outside world, and to regulate accordingly their plans for the coming years. It will be a good thing for us to take a very brief general survey of the condition of our forces, and on it build the framework of our anticipations for future development and progress in our part of this great work of woman for woman on heathen ground.

What have we, then, that we did not possess at the beginning of our work, eleven years ago? We have a great army of workers at home, instead of the little feeble band who could be drawn together then. It was not certain in those early days how many would join us out of the multitude, even in the Church, who were busy and anxious about so many other things that they thought they had no time for this far-away business of caring for heathen women. But, one by one, or a few here and a few there—as they have been aroused by appeals or moved by stern facts, or, oftener still, as the Spirit of God has touched conscience and heart with irresistible conviction that opportunity made responsibility, and that those opening doors over yonder meant obligation on the part of men and women at home to enter them personally or by proxy—the women of our own Presbyterian Church have come in and have laid heart and mind and substance on this altar of service. It is

surely no small gain that we of the Northwest Board and the Philadelphia Society can count more than two thousand auxiliaries and bands as active, interested, intelligent organizations, ready to push forward the great enterprise in which we are engaged as the leaders point the way. Some who began with us have faltered and turned back because they could not at once see the result of their labor—any more than the farmer can see the waving of the tasselled corn the day after he has dropped the seed into the furrow. A few set out with enthusiasm on this new road, but something still fresher came to claim their notice, and they forthwith shook themselves free from this and gave heed only to the latest appeal. And eleven years have not passed without calling many a brave and noble individual worker from our ranks up to the presence of the King, leaving vacant places among us which there were none to fill. Yet, making allowance for all who have in any way departed from us in these years, we have a wonderful and blessed growth to record, which gives us to-day a strong, faithful, prayerful host among the women of our churches.

This brings us to notice that it is not only in numbers that the strength of this possession lies. It is more even in the *character* of the work that is now done. True, there is still too often ignorance, lukewarmness, indolence; but to those who have watched from year to year the progress of this work at home, there is an immense gain in steady, intelligent, progressive effort; and, above all, there is far more prayer in behalf of the work and the workers.

If any enemy of God and man were to undertake to-day to uproot this work of ours, he would find that he must pull up, all over our land, numerous strong, tough, tenacious rootlets, some of them apparently small and insignificant, but holding nevertheless most tightly to the hearts out of which they have sprung, or into which they have penetrated, and resisting to the last any effort to destroy them. He would probably at last have to cut them off in his despair, and then they would maintain their life intact, and send up new stems just as soon as the life had time to manifest itself; and the perfume of prayer would still fill the air and float upward towards heaven even after the plant which exhaled it had been thus cut down. These eleven years have given this work a hold on Christian women which no outside power can weaken or destroy.

What have we as our possession abroad? Together with our sisters of the Northwest we have a force of nearly one hundred and fifty missionaries on foreign mission ground, a few of them at home for temporary rest. This is not the time or place to tell of the work of these women—the annual reports of the two societies give details of this. All we can do here is to point our readers to that noble band doing the actual, solid work at the front, in which we

are pledged to sustain, encourage, and aid them to the utmost of our ability. What a contrast to the little, comparatively lonely company who represented us eleven years ago on mission soil! And how different the bonds which unite us to them and them to us now, from the timid, uncertain, stranger-grasp which our hands took of each other in those first days of our union!

Besides these beloved fellow-workers in mission lands, there are grand schools which it is our glory to sustain. Beirut, Sidon, Tripoli, Dehra, Woodstock, Kolapoor, Oroomiah, Baraka, Chieng-mai, Tokio, Canton, and many others which come to our minds as soon as we begin to think of this part of the work, some of them smaller in numbers than those just named, but every one a centre of gospel power—all these are a precious possession of our woman's societies at this day. It is an honor and privilege constantly and generously to feed them with all which will go to make them strong and prosperous, spiritually and temporally.

But there are some less tangible, though not less real, acquisitions which the years have brought us. One is *experience*. We have made mistakes during this time, some of them serious, and only kept from working harm to the cause by the overruling hand of God. We have had perplexities, difficulties, hindrances—sometimes from friends, occasionally from foes. We have been into the valley of discouragement as well as on the mountain-top of success. But out of it all has arisen what could only come by that road, viz., experience, and when, taught by the Spirit of God, we recognize this possession for what it may be to us, we shall not fail to count it as one of inestimable value.

These years have wonderfully opened our eyes to see what God is doing the world over, and, more than this, have enlarged our power of vision, so that our sight can penetrate deeper and ascend higher than it could in the old days. Lately we have come to realize that we are taking a low and narrow view of things when we look only at what we women, with the help of God, are doing in heathen lands. We are called to know something of what the Church at large is doing—of how nations and rulers and governments are used as the instruments in God's hands of fulfilling His purposes —of the signs of the times everywhere, as indicative of the turning of His chariot wheels. All this we may claim and use in interesting and arousing Christian women to a sense of the blessing and honor which may be theirs if they will.

One other possession may be named, and it links us directly with the second part of our theme. It is the spirit of prayer which has grown to such strength among our workers at home. Where were the women in our Presbyterian Church praying for foreign missions twelve years ago? Here and there one—here and there even a

little circle, whose petitions first gathered around some dear ones in foreign mission lands, and then included all such laborers and the fields wherein they toiled. Where are the praying women now? All over our land—east and west, north and south; in little country places where the "two or three" meet statedly for study of and prayer for missions; in large periodical assemblings, where a prayer-meeting is a regular part of the programme; in that quiet Sabbath-evening hour, when from many a busy home and lonely room go up fervent petitions on behalf of this special work. We may well ask, Where among our churches are there *not* now women praying for foreign missions?

And this leads us to OUR HOPE FOR THE FUTURE. The spirit of prayer—the realization that all labor is in vain without it—the baptizing of every gift, every offering of time or talent or influence—every effort put forth, with this holy fire—is the strong foundation upon which we expect the superstructure to arise. If our women ever stop praying for this cause, then we shall see the whole work grow weak and poor and heartless—falling by its own weight, a cold and useless thing, because the life has gone out of it. But our women are not going to stop praying, thank God! The same power that awoke them to work awoke them to pray for the work, and loosed their tongues to utter their petitions in each other's presence, that the fire might be kindled in other hearts and the blessing come to all. Therefore, the future of our woman's work for woman is sure, as the promise of the Spirit and the word of the Lord are sure.

Another element in our hope for the future is the growing interest among the young people in our churches. Ten, eleven, years of work have told on some of those who began this enterprise. The question forces itself sometimes upon their minds, To whose hands shall we commit the precious legacy of care and responsibility which has been such a joy and blessing even while it weighed on heart and mind and body? The answer is now coming in the increasing number of societies of young people and children for mission work. Among these will be many who will have better training for their work than we had, who will come to it more intelligently, and bring to it the benefit of our experience, whereof they have been partakers. Into their hands we shall gradually, as one by one we fall by the way, or rather as we mount upward beyond earthly toil, resign the work which God gave us to carry thus far; and we may be trustful and peaceful in so doing, knowing that it is His, not ours, and that He will not call us hence until our part of it is done.

Many of our missionaries are young. They will do better work as the years go on and wisdom and strength and grace are multi-

plied to them. They are learning daily, hourly, some lesson under the hand of the great Teacher, and the future for them, if God lengthen out their lives, will bear rich fruit from all this patient preparation. We should pray much for these young laborers in the field, that "the sun may not smite them by day, nor the moon by night," and that every promise of that blessed Psalm (cxxi.) may be abundantly fulfilled to them. It is theirs to teach and train many of those who shall go among their own people in the years to come, carrying the light of eternal life to them.

But the strongest, brightest outlook for our future work is seen when we turn to the glorious promises of God. Read the books of Isaiah and of Ezekiel if you would see what is before the Church of God as it labors on through the years, and your heart must be hard indeed, and your senses dull, if they are not touched and thrilled by the thought that you are permitted, yes, *called*, to bear a part in bringing about such a consummation as is there prefigured. Let, then, the thought of what we women have already attained unto in this service, and the hope which rises before us whenever we turn our eyes towards the future, lead us to be more faithful, more prayerful, more diligent—giving of our best, and doing *all* in the name of Him whose we are and whom we serve. M. H. P.

Brazil.

Miss Sophie A. Dale, of Jacksonville, Ill., who sailed in May to enter upon mission work in the Rio Claro school, Brazil, writes to us of a recent trial which calls for our sympathy and our prayers:

"The warm days are slowly coming on, and we feel the heat very much. We have had most beautiful weather ever since I came here. Our boarding-school, with its thirty scholars, and our day-school (including the children we have at home under our immediate care), with its eighty-two scholars, were doing nicely. Senhor Herculano was exceedingly faithful and earnest. Donna Rosa, our native young lady teacher, was a comfort and treasure both here and in school. I had my five classes in English and was doing well in my studies, and we were all pleased at the prospect of the work, when God showed us that still He moves in ways most mysterious, by taking away Senhor Herculano's reason. We were stunned for a time, and wondered why this should be. But we remembered that His ways are not our ways, and surely there must be something that we know not now but shall know hereafter. The present lesson is to trust only in the Lord—to wait on Him. It makes Donna Rosa and myself exceedingly busy, and especially do I find it hard, knowing

so little of the language. Our hearts are sore under this affliction, and we pray that if it is consistent with the divine will, his reason may be restored to him. He was earnestly studying for the ministry, and would have been faithful in the work. Pray for us and for him—for us, that we may grow more in grace, and so abound in the love of God by being brought nearer to Him in these trials, and for him and his poor parents, bowed to the dust in sorrow. I have excellent health, and do not find the language as difficult as I thought I should. Mr. Lennington, Rosa, and I are simply 'holding the fort.'"

India.

WOODSTOCK SCHOOL.

Some inquiries recently made of us in relation to our school at Woodstock, India, have led us to feel that the nature and extent of the work carried on by our missionaries there is not fully understood by all our readers. A few words of explanation, therefore, may serve to enlist more deeply the interest and prayers of those throughout our Church who zealously watch the seed-sowing and wait with longing for the harvest.

It will be remembered what a prompt and cheerful response was given nine years ago by our workers at home to the proposal for a home and school on the mountains of India for the children of our missionaries. The practical carrying out of this plan, however, was found to involve much expense; and in order to provide for this, and at the same time carry on one branch of our missionary work in a most effective way, it was decided, after much consultation, to give the advantages of this school to as many of the English-speaking population of India as chose to avail themselves of it. Some of our most experienced missionaries urged this as *the* best way to secure laborers for work among the heathen in schools and zenanas, and they realized also the importance of training in the true spirit of the gospel of Christ many who must exert a wide influence for good or evil in that land of heathenism.

Many of the Eurasians and Europeans who make India their permanent home desire as good an education for their daughters as we give our own, and are willing to pay for it. It was necessary therefore to make Woodstock a first-class school, teaching music, drawing, and the usual branches taught in a school of the best class. Assistance in the form of what is called a "grant-in-aid" is given by the English government to any mission-school which comes up to a prescribed standard in its studies, thus very materially, in many cases, increasing their means of usefulness. It is

given without any restriction, except that the government inspector of schools shall examine the pupils at frequent intervals to see that the required standard is maintained. This grant has been secured for Woodstock, and the director of education has several times after these visits strongly expressed his approval of their methods and pleasure in the progress made by the pupils. The outlay for pianos, and all the expenses for the higher studies, are met out of the income of the school from pupils, and are more than repaid by the returns they bring, increasing the means and efficiency of the school.

It has now become very nearly self-supporting, notwithstanding the large amount expended in increasing the size and convenience of the buildings to meet the demands of growing numbers. We feel more convinced, as time passes and success is more assured, that those who laid this broad foundation, looking so directly to our future work among the natives of India, planned wisely and well.

During the past year about twenty missionary children have enjoyed the advantages of the school. Altogether they have had nearly a hundred pupils, more than two-thirds of whom are boarders. This large family necessarily brings more or less within the influence of the gospel a number of natives. Every one acquainted with the customs of India knows that when a servant is employed his family must be brought to the compound and a house provided for them, so that a missionary is often surprised at the community he gathers about him, who all consider themselves as belonging to him, or, as they express it, "eating his salt."

Our missionaries at Woodstock have begun work for these by gathering them together on the Sabbath and teaching them the truths of the gospel; nor have they been without evidence that this small beginning has been owned and blest by the Master. One of the servants who had been only a few months under these instructions recently died declaring his belief and trust in Jesus Christ; and those who were with him felt a good hope that even with his "little faith" he had been able to grasp the Saviour and rest on Him. In this way our missionaries there are training their pupils by example as well as by precept for work among the heathen around them. Let us help them by earnest *prevailing* prayer. In a message to the churches one of the earliest and most successful missionaries to the Karens wrote: "I know that no man can offer *prevailing* prayer who does not lie as a living or dying sacrifice upon God's altar without stipulation, condition, or reserve." When the people of God learn to offer such prevailing prayer, and not until then, shall we be permitted to "stand still and see the salvation of the Lord." M. W. F.

THE MAHARANI'S APPEAL TO THE QUEEN.

The October number of the *Indian Female Evangelist* contains an interesting description of an interview between the Maharani of Punna and Miss Beilby, a lady medical missionary at Lucknow. We give part of it below.

"PUNNA is the capital of a native state in Bundelcund, Central India, a city of twelve thousand inhabitants, situated above two hundred miles south of Lucknow and one hundred south of Allahabad. The sovereign of this state, the maharajah of Punna, applied to Miss Beilby last year for medical attendance for his wife, the maharani, who had long been suffering from a painful internal disease. It would have been impossible for her to have obtained relief at the hands of any but a lady doctor, as native customs wholly preclude an inmate of a zenana from being seen by any man but her father, husband, or brother. The call was an urgent one, and Miss Beilby went to Punna to attend the maharani, residing many weeks in the midst of this heathen court, and in a native city where there is no other European. Her skill and care in the treatment of this Indian princess were blessed of the God she serves, and a cure effected. She was also able, while in attendance on the maharani, to relieve many poor patients in the city and in the native hospital.

"When the time of her departure from Punna arrived she was desired to present herself at the palace to take leave of her royal patient, on Wednesday, the 13th of April last. The maharani received her in her private room, and almost immediately dismissed all her attendants and ladies, so that she might be quite alone with her. The maharani then said she wished Miss Beilby to make her a solemn promise. Without knowing what it might involve she was reluctant to do this; but at length the maharani said, 'You are going to England; and I want you to tell our queen and the Prince and Princess of Wales, and the men and women in England, what the women in the zenanas in India suffer when they are sick. Will you promise me to do this?' She explained that it was no social change in their condition she sought, but relief in their cruel sufferings. She charged Miss Beilby to give this message *herself* to the great queen of England; not to send it through any other channel, but to take it *herself*, or her majesty would think less of it. Miss Beilby represented to the maharani the difficulty she would have in getting access to the queen: that with us it is not as in the East, that any one can go to the palace and lay a petition before the native sovereign. Besides, she told her she hardly knew what good it would do if she could do as she wished and take her message to our queen. The queen could not *make* lady doctors or *order* them to go out. It was not in the power of even the great queen of England to do this. 'But,'

said the maharani, 'did you not tell me our queen was good and gracious, that she never heard of sorrow or suffering without sending a message to say how sorry she was and trying to help? Did you not show me a picture of a train falling into the sea where a bridge broke, and did you not tell me how grieved our queen was? Well, it was very sad those people should have been killed, but our condition is far worse. If you will only tell our queen what we Indian women suffer when we are sick, I am sure she will feel for us and try to help us.' Miss Beilby felt that she could no longer refuse to promise to convey this message, if possible. The maharani next bade her write it down at once (giving her pen, ink, and paper), lest she should forget it, and added, 'Write it small, Doctor Miss Sâhiba, for I want to put it in a locket, and you are to wear this locket round your neck till you see our great queen, and give it to her yourself. You are not to send it through another.'

"On reaching England Miss Beilby communicated with some of the ladies about the court, and on July 13, 1881, the queen received her at Windsor Castle.

"Her majesty listened to Miss Beilby's statement with great interest, asking many questions, and showing the deepest sympathy. Turning to her ladies, she said, 'We had no idea it was as bad as this; something must be done for these poor creatures.' The maharani's locket with its message was given to the queen, and her majesty entrusted Miss Beilby with a message in reply, which was intended for the maharani alone. But the queen also gave Miss Beilby a message which might be given to every one with whom she spoke on the subject of the poor suffering Indian ladies: 'We should wish it generally known that we sympathize with every effort made to relieve the suffering state of the women of India.'"

Africa.

FROM GABOON.

We are now fairly settled, and everything is in working order. We occupy "Lower Baraka," which is only a few steps from Mrs. Bushnell's. The boys' school, of which Mr. Campbell has charge, numbers fifty, most of whom live in our yard, and are fed and clothed by us. Others, whose parents are Christians, board at home. Mr. Campbell has a good native teacher, so does not feel obliged to remain in school more than an hour each day. I go in every morning to sing with the boys, and teach them something of music, which they are most anxious to learn; and I have charge of the school while Mr. C. is away.

The sudden death of our sister missionary, Miss Dewsnap, was a severe shock to us here at Gaboon. We had not heard of it until the boat which brought her remains was at our beach. She died August 17, after a week's illness. The fever was probably brought on by the fatigue and exposure of a long boat journey from Gaboon to Kangwe. She came down for a rest and visit of a few weeks, and returned in an open boat. All of us opposed her going, but she felt that she must return to her work. After she had started a steamer went up the river, and my husband and myself thought it would be a fine opportunity to visit Kangwe, and hoped to overtake her. But we did not see her boat, as we were so far out at sea, and after spending two nights and one day with Mr. and Mrs. Reading and Dr. and Mrs. Bacheler, returned to Gaboon before she arrived at her destination.

The river is dotted with islands covered with the most beautiful trees and climbing vines. We saw large flocks of wild parrots, monkeys climbing about the trees, one chimpanzee, an alligator, and a large number of hippopotami about the sand-banks in the river. We were quite charmed with the novelty of the scenery, and, of course, found great pleasure in visiting our fellow-missionaries.

At the time of Miss Dewsnap's death and the illness of little Lizzie Reading, it was found necessary that some of us should go to help our friends at Kangwe, and as Mr. Campbell seemed to be the only one who could, he left us two weeks ago on the steam launch which brought down the remains of our sainted sister. The large steamers cannot go up the Ogovi river in the dry season, and as there will be no launch coming down, he will be obliged to return overland. I feel a little anxious about it, but trust that it will not prove to be very long or wearisome. He will have only one night to camp out, if all goes well. I do not expect him for three weeks yet.

The American vessel "Liberia" brought Mrs. Ogden (formerly of this mission) and her son from Liberia, where they have been laboring in a school established by Mr. Morris. They had been suffering from fever, and took passage in the "Liberia" with the intention of going to America, but the sea voyage proved such a benefit to them, and their stay here has so much improved their health, that they have decided to remain longer on the coast, but do not think it prudent to return to Liberia. Mr. Ogden has accepted an offer of business for six months at Lagos, and Mrs. Ogden has decided to remain at Gaboon to assist Mrs. Bushnell in the school, at her request and that of Mr. Walker. The arrival of these two earnest workers has helped me in Mr. Campbell's absence.

MRS. GRAHAM C. CAMPBELL.

NEW AFRICAN EXPLORATIONS.

In the work of African exploration Belgium is now taking the lead of all the countries of Europe. Her extraordinary enterprise in this direction results from the active interest shown by King Leopold, who is the president of the general European society formed to carry forward the work of opening the Dark Continent to scientific research and commercial enterprise. This society has branches in England, France, Germany, Italy, Belgium, and Austria, which contribute to its funds, besides prosecuting more or less of African research on their own private accounts. Last year Belgium kept an expedition in the field in the region west of Lakes Nyassa and Tanganika. Next season she will have four parties at work upon a joint plan, which is much the most comprehensive yet undertaken. It contemplates nothing less than the meeting in the heart of the continent of expeditions coming from the north, south, east, and west.

The four Belgian parties organized for this great project are now preparing to start from Brussels. The first, under Colonel Wouvermanns, will go to the east coast, and, striking westward from Dares-Salam, a port near Zanzibar, will proceed to Lake Tanganika, passing over unexplored ground for a portion of the distance. After mapping the southwestern shore of the lake, they will cross the hill country to Lake Moero-Okata and ascertain whether the river Lualabo flows into that body of water. Then they will go northward to Nyangue, the point of meeting of all the four expeditions. The second party, under Professor Dusief, will leave Capstadt on the east coast and follow in the footsteps of Livingstone up the river Zambesi as far as Lethosi, where they will turn northward, in order to reach Lake Banguelo, the least known of the great African lakes, which it is their chief purpose to explore. They expect to overtake Colonel Wouvermanns' party in Casembe and go on to Nyangue with them.

The third party, commanded by Colonel Strauch, is to meet Stanley on the Congo and aid him in the exploration of that stream. They take with them a fleet of small steamboats which can be transported in sections and carried around the falls and rapids of the lower river for service above. Mr. Stanley has collected a force of 1000 natives at Vivi for the portage of these boats. From the head of possible navigation on the Upper Congo, wherever that point may be, Colonel Strauch's party will make their way to Nyangue. The fourth expedition, under Emil Banning and Captain Theis, starts from Khartoum, at the junction of the White and Blue Niles, and ascending the White Nile to the Albert Nyanza will explore the western shore of that lake, and passing through the Uregga country will join the other expeditions at Nyangue. After the four

parties meet, the probability is that they will seek the east coast at Zanzibar, though the route of the homeward-bound journey is not yet determined. It will be at least two years before we can expect to hear the result of this splendid scheme of systematic and extensive exploration.—*N. Y. Tribune.*

Siam.

FROM THE LAOS.

Last Sabbath was communion day, and two men were received into the church. Sang, one of the men, is a tried and faithful servant of Dr. Cheek's; the other, Nan Noi, formerly a doctor, is a man of considerable wealth and influence. In his professional calls he often had occasion to summon the spirits to the sick and dying, but he says he must have called too many and some of them entered into him. His neighbors accused him of being possessed; he fled to Dr. Cheek for protection, and there first heard the story of Jesus. After several months he believed, and the church received him. Next Sabbath Mr. Wilson is going out to one of the country churches to have communion, which will be the last time during the rainy season. The church work is very encouraging. Although as many have not been received this year as last, yet many are coming to worship and listen to the story. Last Sabbath the worship-room was crowded. We must soon have a new chapel. You will be glad to hear that the first burning of bricks for our schoolhouse is finished, and they are very pretty red bricks too. The tiles for the roof are being brought and piled away. We are waiting very anxiously to know when to expect our new missionaries; we feel so sure that you will send some one to us, and perhaps several, that we can scarcely wait to know just when they are coming. I long to get the report of your last annual meeting, and of all your work. . . . . Miss Edna S. Cole.

Persia.

FROM TEHERAN.

The school is our principal work, one in which we feel that we reap the greatest reward for our labors. Is it nothing to gather these girls from their dirty, filthy homes and drunken parents, and bring them into a pure atmosphere? We feel that it is a great work, and that if the children are trained aright, the future generations of Persia will be different. Of course, we have much to contend with;

even the parents themselves, many of them, do not appreciate the benefits conferred, and say, "What good will learning to read do my daughter? it will never get her a man." This has been a prosperous year with the school. We have had twenty-eight enrolled, and an average attendance of nearly that number. Advance has been made in their studies. The health of the ladies has been unusually good, so that they have been able to have their recitations and to oversee the native teachers themselves. The religious teaching has, as usual, been kept prominent. Daily Bible-class and two weekly prayer-meetings have been held during the year, besides the meetings the girls have had among themselves.

The week of prayer was observed by daily meetings in the school-building; and that the influence of these meetings was felt by the pupils none could doubt who noticed the kind, loving acts to one another, and heard the gentle words where before had been quarrelling and blows. And the change has continued, showing that it was true and real. There are a number in the school the influence of whose daily lives gives evidence of a change of heart; but owing to irreligious parentage and the uncertain circumstances of their future, it has not been deemed wise to hasten them into the church.

A weekly meeting for women has been held on the north side of the city, and has been very well attended. This meeting has been kept open all summer. A day-school for children has also been opened, and one of the older pupils in our school put in charge. While the sick have received our especial attention, the well have also been visited as much as was possible. The long distance from many of the homes, the lack of horses, and the inability of all the ladies to take a long walk, made the calls fewer than we could wish. However, many calls were received. Wednesday of each week was appropriated to receiving, and on that day and others many came, our room at times being too full for comfort.

We have remained in the city all summer, and have kept fifteen girls with us. It has been very hot, but the nights were generally cool, rendering the heat endurable, and the girls have done nobly. I doubt if we would have found the same number of American girls as patient under the circumstances. We have a school dining-room, three bed-rooms, a sick-room, and two bath-rooms, a kitchen and dining-room for ourselves, also a room for the third lady, as the result of the summer's work.

It is pleasant to watch the girls as they improve from day to day, for some make rapid improvement, while others seem to remain just the same as when they came. We think we have, with a few exceptions, a very nice collection of girls, and very dear they become to us; and as they leave us for homes of their own, we love to watch them in their new lives. One of our girls married and went with

her husband to Russia, and we hear how she told the women of Christ wherever she stopped on the road. We feel that our labor for her was not thrown away, although when she came to us she was a repulsive-looking child, sore-eyed and very filthy. So we take courage and labor on.

We are busy with our preparations for the winter, laying in supplies, &c. We hope all our friends will remember us in prayer, that our school this year may be much fuller and better than ever before, that God's Spirit may descend upon us, and that we may have strength and health to perform all our duties. We cannot express our disappointment that no lady comes to us this fall, but hope she will surely be on hand next fall. MISS SARAH J. BASSETT.

THE HOSPITAL.

KATHARINE HALE COCHRAN, or, as she styles herself, "The Little Kitty of long ago, a woman now and in a very distant land," is very dear to us. We have not forgotten the enthusiastic, energetic little girl, who, being on one occasion remonstrated with for allowing the old family horse to have his own way and rush up hill, replied, "He is just like me. When I come to hard places or difficulties I go just as fast as I can until I get over them." The fruits of such a spirit are the heroism and faith which sustained her husband in the perilous days of famine and war, scarce over (well becoming the wife of a man who could stand between two opposing wild armies, restraining and holding back the one while counselling the other), and for herself at such a time when death was imminent could write in the sad home letters, "Do not grieve for us, for if we die, where could we better fall than here, and at our post of duty?"

The following letter was written, without a thought of publication, to "The Mission Workers" (a Sabbath-school band connected with Westminster Church, Minneapolis), on receipt of money which they have the honor of having applied to the furnishing of the first ward completed in the hospital, Oroomiah. B. C. R.

"Only one story of the hospital is completed as yet, and one ward only is ready for patients—the male ward. This will accommodate ten. As yet the only articles of furniture are the rough wooden bedsteads (the patients have, so far, brought their own bedding) and a few earthen dishes; but your money will furnish a carpet or two for the floors (which are brick laid in lime), and, I hope, some curtains for the windows. Chairs are not a necessity to the people of this country, and it is easier for them to put things on the floor than on a table; but we would like to have a few interesting pic-

tures on the wall, and some texts in Turkish and Syriac, so that the patients may have a little something with which to occupy their thoughts. As yet the walls are not even whitened, covered only with a brown, rough plaster, made of mud and straw.

"Perhaps you think our patients cannot be very comfortable, but if you knew how they would most of them fare in their homes, you would see that they are much better off even in such rude quarters. Their houses have one room, in which the whole family eat, sleep, and cook; and the families are generally large, as all the sons bring their wives home to be servants for their mothers. Their room is lighted by a small hole in the roof, which serves as a chimney also. When a person is dangerously ill, not only his own family but also all the neighbors crowd in, and sit or stand about his bed on the floor, crying and saying he is going to die, or proposing a hundred different remedies. Recovery under such circumstances is nearly impossible.

"Our home stands in the same general enclosure as the hospital, though the latter has its own special wall about it, and is separate from the other buildings. We have a very pleasant home just completed, which we thoroughly enjoy. I wish you could look in upon me this afternoon. I believe you would find my sitting-room more comfortable than half your homes in Minneapolis, though it is a Persian midsummer. Our thick walls keep out the heat, and the breeze is delightful. After tea it will be pleasant to sit or walk on our flat roof, and at night there will generally be such a cool breeze from the snow mountain up the valley that you will need a thick blanket. I find the summers here much more comfortable than in America.

"We celebrated the Fourth by a mission picnic in an apricot orchard, and dined under our own 'Star-spangled Banner.' Most of us rode to the place on horseback, fording the river, which is quite deep and swift. There were two carriages, however, and a man had to go with them, spade in hand, and make the road in some places. MRS. DR. J. P. COCHRAN."

Japan.

THE BANCHO SCHOOL.

No. 28 NAKA ROKU BANCHO, TOKIO, JAPAN, Sept. 21, 1881.

. . . OUR school in Tsukiji closed July 15; we moved here immediately after, and this school commenced August 10. As the place was new, there were many things to be done before we were ready for school, so that we had no time to rest. Miss Davis

was away one week only. I should be sorry to have it so often; but this is an exceptional year, and I trust we shall have strength according to our need.

Miss Davis has told you about the house and school, and so I will not write particularly of our surroundings here, except to say that I am much pleased with the prospects for usefulness. We have now 70 pupils under our care—37 in our main school, 24 in one near by, where the teachers from our home school teach only in the native language, and where I go daily to give Bible instruction; in our little kindergarten we have nine bright little children.

The openings for work are so many that I feel bewildered sometimes; but we will try to keep close to our Guide, and He will show us what to do. I continue my work in the Ginza church, where I have labored ever since I came to Tokio. It is a very dear church to me. I had 39 children in my immediate class last Sabbath, and three other classes under my care. I am now so far away that I cannot visit as much as I used to among the women there, but I do not mean to lose hold of them.

The church nearer to us here, where our girls go, needs help; but their pastor is older, and they can do without me better than the Ginza church can. Tajima San goes there now, and is most warmly welcomed. Miss Davis plays the organ for them. When she gets a little more knowledge of the language, the work will be waiting for her there. We are about to commence a Sabbath-school in our school-rooms, as we are some distance from any church, and we cannot get all of the children from out-schools there; but if we have a Sabbath-school here, we hope to get our own and some more.

But if I write all I want to about our work, I shall not be able to say what is necessary about other things. I will only add that I am very glad and thankful to get this new school-building in the native city. It seems likely to be "a city set on a hill," "a light on a candlestick." I see visions of such precious fruit as Mt. Holyoke has brought forth. I cannot refrain from saying something more. The Lord has given us a great blessing in the teacher whom Mrs. —— pays for. She is now the native head of this school, and a very great help in the work. As you know, we live here on special permits, and this being the case, I feel deeply the importance of training native women who could carry on the school successfully if we were to leave it. This is constantly before my mind. I fully expect the time will come when this school can be *well* managed by native women, and that not far in the future. My earnest prayer is that God will pour out His spirit upon it, and make it so thoroughly *Christian* that Japan shall feel the influence of its pupils in every city and village, and in every remote corner. We have pupils from widely different parts. MARIA T. TRUE.

China.

FROM CHEFOO.

I HAVE been doing little missionary work for the last two months, that is, real aggressive work. I have visited a little here, taken charge of the prayer-meeting sometimes, looked after sick missionaries, studied a little, &c. The season has been an unusually trying one—so much rain; on the ground-floor matting one could almost grow mushrooms, and articles we handle are furry with mould. We think the rainy season is over now, and are very glad. I go this week to the villages near Chefoo and begin the active work of the fall campaign. The country is in a somewhat excited state; the comet has frightened the people. They think it a sign of rebellion, and believe that in some way the foreigners will be expelled. Mr. Corbett has received word warning foreigners against entering Wei Hien, one of the most promising of our fields. We *must* go now or they will think we are intimidated.

MISS JENNIE ANDERSON.

FROM CANTON.

ONE of our Bible-women who has been sick for nearly a year passed to her heavenly home on last Monday. During her long illness she was most patient, and died very happy, longing and praying to be set free from all her pain and suffering and to be at rest with her Saviour. Her constant prayer for the three nights previous to her death was for Jesus to take her to Himself. What a sweet change hers was!—change from earth to heaven, from pain and sickness, patiently borne for a year, to no more pain—*eternal rest!* It does cheer me very much in our work to see the change in these women about death. Those who are not Christians are so afraid and superstitious that they will hardly speak of death, while the Christians look upon it as we do, and talk about it without any fear.

MRS. A. P. HAPPER.

A YOUNG missionary sister in India, not long after her arrival there, was sick almost unto death and with a most painful disease. So great support in it, however, did her Saviour give that it was the means of the conversion of her physician, one of the surgeons-general of the British army, as well as of benefit to the native converts. When the child of God, then, hears the "still small voice," "Come into this valley of suffering," let him not "fear to enter into the cloud" that veils its entrance. Let him listen as it also says, "The Lord hath need of thee."—*Hours of Rest.*

North American Indians.

FROM THE CHIPPEWA MISSION.

AWAITING advice from the Board, we have given no rations yet; but I think we shall have to commence it again, as some will come for that who will not for anything else, and some families will stay with their children here if they have their meals provided. I wish they could realize the good that education will do them. Some do value it. At a meeting of Presbytery, one young man who has been teacher at a station about a hundred miles from here was ordained, another licensed, and a third has been sent to Lake Forest to continue his studies. The first two have children, but not the last. His wife was sent with him, and will study too. Both of them were scholars in our boarding-school, and both have assisted in the day-school.

You see that, though the work does not go on as fast as we would like, yet something is being done which will press it on faster in the future. The chief of a band of heathen beyond our Puhquauhwong station has asked for a teacher, and one who can teach them about the Good Book, such as we have at the place near them. Mr. Baird hopes to have some one to send to them soon. All this is cheering, and shows us that God is still watching over and stirring up some of these poor people to ask for a guide to a better life. Sometimes we forget to look above; and looking round it takes all our love to see the good in the midst of so much evil. It is indeed true that love alone can sustain; first, love to God, and then, through that, love to man, though degraded, ungrateful, and evil.

MISS SUSIE A. DOUGHERTY.

For the Young People.

THE LIFE OF CHRIST.

ADDRESSED TO AN AUDIENCE OF HEATHEN WOMEN IN A ZENANA.

SILENT and still they waited, pressing close
Round the "white lady," those poor Indian wives
Who have no joy in life, no hope in death;
Waited with languid eagerness to hear
That which might pass the time—the promised tale
Of the great God of England, who, 'twas said,
Loved them, loved *them*, the poor zenana slaves.
Scarce seemed it possible, but "Silence now,
Hush! and the lady will begin her tale!"
Deep silence fell, and thus the lady spoke:—

God the Father, who hath loved us, from His home of central light, [2 Thess. ii. 16.
Saw that all the world was lying in the gloom of sin's dark night.

And it grieved His loving spirit, that when man in Adam fell, Gen. iii. 6 and
He had doomed himself thenceforward to the "living death" of 1 Cor. xv. 22.
hell.

God the holy gracious Spirit in His wisdom made a plan
By which justice might be answered, and yet life be given to man.

"Life and peace might yet be given unto Adam's fallen race, Rom. v. 12.
If," said He, "some sinless saviour would but suffer in man's
place."

All the earth was searched, but vainly; vainly 'mid the angels too,
Till the dear Lord Jesus offered the redemptive work to do.

So He came, our blessed Saviour, as a little Child to earth, Matt. i 21.
And a manger was His cradle, in a stable, at His birth. Luke ii. 7.

Not round Him were courtiers thronging, not for Him were satins
spread,
Only cattle mute, adoring, waited round His manger-bed.

Day by day in stature growing, meek, obedient, good, and mild, Luke ii. 40 and 52.
Evermore our "childhood's pattern" grew the holy, pure Christ-
Child.

Nazareth's unnoticed cottage was a happy, holy place, Matt. ii. 23.
For all sunbeams seemed to linger round that sweetly thoughtful
face.

Then as years and months swift passing, all His childhood's days
were o'er,
As a carpenter he labored, seated by the workshop door. Mark vi. 3.

Thus He toiled for many summers, Joseph's son despised and poor, John vi. 42.
Doing little deeds of kindness, noticed not till done no more.

Till when thirty years He numbered, He His public life began, Luke iii. 23.
When he proved at Cana's marriage He was more than only man. John ii. 11.

By that miracle He shadowed, how He can by power divine
Change the waters of life's duties into joy's delicious wine.

Then He left His home to carry sunshine to each dreary spot,
Came unto His own, who, faithless, scorned Him and received John i 11.
Him not.

Never weary, ever patient, aye He preached the Father's love, Luke viii. 1.
Ever strove to guide their footsteps to the Paradise above.

So He trod the Land of Canaan, leaving many a trace behind, Mark x. 16.
Healed the sick, and blessed the children, raised the dead, and Matt. xi 5.
cured the blind.

But though all His deeds were kindly, trav'lling thus and doing Acts x. 38.
good,
There were those who hated Jesus, tried to harm Him all they
could.

So at last they took our Saviour as a pris'ner to be tried, Matt. xxvii 2.
And the governor, to please them, said He should be crucified. Mark xv 15.

Then the soldiers scourged and mocked Him, clothed in purple Mark xv. 15, 17.
robe of scorn,
Gave "the King" a reed for sceptre, for a crown—a crown of thorn. Matt. xxvii. 29.

To His death-place then they led Him, up on Calvary's green hill,
Drove the nails, ah, rough and ruthless! through His quiv'ring Luke xxiii. 32, 33.
flesh and chill.

Through the burning noon He hung there, nailed to the "accursed tree,"
Agonized in soul and body, that from such we might be free. Isaiah liii. 4.

Round the soldiers jeered and mocked Him, "King of Judah, now arise!" Luke xxiii. 36, 37.
"Father, pardon them!" He murmured, looking up with pleading eyes. Luke xxiii. 34.

Self-forgetful, ready ever to assuage another's grief,
Peace and pardon He accorded to the blest, repentant thief. Luke xxiii. 43.

When His work was all completed, "It is finished!" loud He cried, John xix. 30.
With a last look upward, heavenward, down He bowed His head and died.

There were those who truly loved Him, in whose hearts He *had* found room, Luke ii. 7.
Who with tender, rev'rent fingers laid Him in a new-made tomb. John xix. 41, 42.

There He rested, sleeping calmly, after the long toil of life;
Till He rose on Easter morning, Victor over death and strife. Mark xvi. 6.

With His friends awhile He tarried, gracious, loving as before.
Then, 'mid angel hosts, cloud-veilèd, He returned to heaven once more. Acts i. 9.

Now He lives and reigns in glory, and for sinful man He pleads, 1 Peter iii. 21, 22.
He who died from hell to save us, there forever intercedes. Hebrews vii. 25.

Think how great the love and pity, superhuman, grand, and high,
That could lead the Lord of Glory for the sake of man to die.

For it was for foes and rebels that He left His home above,
And instead of awful judgments He would conquer us by love.

He will gather in His kingdom, in the blessèd land of light,
All who truly love and please Him, all whose hearts are clean and white.

Though our hearts are vile by nature, deeply stained with sin and woe,
He will cleanse us if we ask Him, and will make them white as snow.

Hark! He speaks to you, my sisters, says to each one, "Come to Me,
Give to me thy heart and love Me, in My love I died for thee."

He, the Ruler, the Almighty, Lord of angel hosts above,
Stoops to call you to His presence, deigns to ask you for your love.

By His life of ministration, by His death at noonday dim,
By His agony and suff'rings, heed His call and come to Him.

Silence still reigned unbroken till she stopped,
Then from the furthest corner of the room
Came a low voice, feeble and choked with sobs—
"Lord Jesus, Saviour! Thou the only one
Who ever lovedst me, receive." She paused;
Quickly they went to her. "She wanders oft,
She has been ill so long," they said—then stopped,
Whispering, "Hush! she's dead!" Yes, young in years
But old in woe, a widow—she had left
Earth's life unloving for heaven's loving life.
Jesus the Saviour, the all-pitiful,
Had heard her prayer, and had received her soul.

—*A Prize Poem by* EDITH A. MAYO (aged 18), *of England.*

NOTES OF TRAVEL IN SYRIA.

The following notes are from the pen of a young lady travelling in Syria:

Sunday we spent in Sidon, or rather the outskirts of it; we went to the American church, where Mr. Eddy, a young missionary, preached in Arabic. Miss Eddy, who is quite young, has charge of the girls' school; after the service she showed us through the pleasant rooms. They have forty boarders, and the girls all looked very pretty in church, with their nice percale dresses and white veils.

The Bedouins about the Sea of Galilee, uncouth and degraded creatures though they are, may still be descendants of some of the multitude our Saviour fed, and who so pressed Him that He had to go upon the sea for rest. Dirt, wretchedness, and squalor do not describe their condition; they live in tents made of straw and skins, and their sole possessions are a few goats and sheep. The women are the most frightful objects I ever saw, and so filthy. They are very dark, have sharp black eyes, black hair, and teeth as white as snow. Usually they wear dark-blue gowns that look like straight pieces of cloth, tied in around the waist, and with holes for their thin brown arms to come through; around their foreheads they bind a black kerchief, as if for the headache, and their gowns are drawn up over their heads. They wear but this one garment, and their feet are bare. This is a feeble description, for indeed the chief hideousness is in their fierce, wild expression. The men seem much more kindly disposed than the women. Tattooing is a mark of beauty; face, hands, and feet are tattooed as much as possible. The women have their under lips and chins so closely tattooed that the deathly blue color looks like the beginning of mortification. Even the little children are made hideous with this decoration. The women and children have their noses pierced and a bead inserted; their arms are often loaded with brass bangles. It does not seem possible for humanity to be any lower than these loathsome creatures, our sisters!

In going from Jaffa to Port Said, we found the cabin so dirty and close that we were obliged to stand outside until the air became breathable. No sooner had a little pure air entered than a hateful, cross-eyed Turk began to smoke a vile cigarette. When our dragoman asked him not to smoke, he became very angry, and did not stop until the cigarette was finished. A woman is nothing here, and I presume that he would have felt degraded if he had shown any consideration. The night before we had on board a pasha, who took first-class passage for himself, while for his four wives he took third-class, allowing them to sleep on deck under an awning. It was cold, and a drizzling rain fell upon them. It makes one

burn with indignation to see these great lazy men taking their ease, while their wives are simply slaves.

At Home.

A NEW YEAR'S GREETING.

To every reader of *Woman's Work*, "Grace, mercy, and peace." Another milestone is passed. The year 1881 is numbered with those beyond the flood. What record has it borne for you and for me? Lost money, health, even reputation, may possibly be regained, but lost time never! "Forgetting the things that are behind," shall we not press forward—"Onward and upward" our motto? During 1882 may He "cover us with His feathers, and under His wings may we trust." Living or dying, prosperous or the reverse, we shall then be blest.

Christ's kingdom is expansive, aggressive. "Go" is the command; the ends of the earth the only limit. Life is conditioned on growth; decay and death are the concomitants of stagnation in the physical and spiritual kingdoms. For healthful development in both, nutritious food, good soil, congenial atmosphere, and active exercise, are needed. In the divine economy, thus saith the Lord, "Not by might, nor by power, but by my Spirit." This supreme spiritual force makes the ground fallow, waters it, creates a vitalizing atmosphere, and begets Christian activity, that plants the seed and infuses the gospel leaven. If not "weary in well doing, ye shall reap if ye faint not." Woman is Christ's personal witness to heathen women. Neither Turk nor Hindu, Arab nor Hottentot, will "beat their swords into ploughshares" nor "their spears into pruning-hooks" by means outside God's appointed way. The gospel leaven will leaven the whole mass. Here is woman's opportunity in the kingdom of grace. Will she embrace it, or shall "deliverance come from another place"? "Who knoweth whether thou art come to the kingdom for such a time as this?" Will not women gather in their meetings during the week of prayer, wrestle with Jehovah, and not let Him go until He send us a Pentecostal blessing that shall wash out self and enthrone Christ? He has clothed us with the robe of His righteousness. Shall we clothe Him in tatters when He comes to us in the person of degraded heathen woman? withhold the purple and fine linen for self, and give to Him the rags?

Tell it not in Gath that during the last months of the departed year of great national prosperity, month by month, receipts have lessened in inverse ratio to increased responsibilities. We have

been praying for growth. It has come; but where is the money to meet the demands? Christ's expanding work must have increased gifts. Space will not admit a record of the encouragements in this sublime work of the world's salvation. Multitudes of idols are dead and buried. Breaches are made in the walls of exclusive China. The castle of India is weakening. The besotted Hottentot is rising from his squalor and misery. The Fecjeean is studying God's Word, humbly sitting at the feet of the missionary instead of devouring him. The coursing Arab pauses to listen to the words of eternal life. Islamism and the Shinto priests are marshalling their hosts for conflict with Christianity, striving to rivet the chains of womanhood. Though feeble, we are in the majority, for God is with us. "He that sitteth in the heavens shall laugh: the Lord shall have them in derision." My sisters, shall we not this year test Jehovah's challenge, bring all the tithes of labor, money, prayer, and sacrifice? Peradventure He may "pour us out a blessing that there shall not be room enough to receive it." MRS. A. H. HOGE.

CHARGE AND ENCOURAGE THEM.

DEUT. iii. 28.

CHARGE and encourage them; bid them go forward:
Fair rides the King in the midst of His host;
All His true soldiers fight under a standard
That never was lowered and cannot be lost.

Charge and encourage them; thick is the darkness,
Boundless the sorrow they hasten to share;
But the light that is sown shall spring forth as the morning,
And comfort shall visit the homes of despair.

Charge and encourage them; cheer the faint-hearted,
Say to the fearful, Be strong for the fight—
Strong with the strength that is perfect in weakness,
Clad by the King in His armor of light.

Charge and encourage them; none shall be weary—
None shall be downcast or faint any more,
If only each heart will beat true to the Captain
Whom all the great armies of heaven adore.

Charge and encourage them; after the battle,
After the burden and heat of the sun,
Softly shall gather the pale stars of evening,
And shine on the victor whose warfare is won.

Fair are the mansions beyond the dark river,
Bright are the crowns, and of infinite worth,
Sweetest of all the near smile of the Master—
Charge and encourage them—bid them go forth!

—B. M., *in India's Women.*

BIBLE READING.

BY MRS. J. F. DRIPPS, GERMANTOWN, PA.

THIS Bible-reading is inserted as indicating one of the ways in which the devotional exercises of a missionary meeting may be arranged. The leader could prepare herself in advance and add a word here or there as time permits. The chapter and verse of each reference can be written on a separate slip of paper, each slip inserted in a Bible, and these Bibles distributed among those who are willing to read when the reference is called for.

"*The people that do know their God shall be strong and do exploits.*" This declaration of the Old Testament prophet (Dan. 11 : 32) is of the greatest value in our New Testament work. It calls for "exploits" if ever work did. To bring unto God sinful hearts from among the heathen, and especially from down-trodden heathen women; to enlist in this enterprise the masses, even of the Christian Church; and first of all to have our own hearts kept warm and steadfast,—surely we need to be *strong* if we are to do all this. The prophet teaches us that it is only by knowing our King and Leader that we can become thus strong to follow His example and carry out His plans. Let us "Search the Scriptures" and we shall find this made very clear.

I. The advantages of such acquaintance with the Lord are repeatedly declared: Job 22 : 21; Prov. 18 : 10; John 17 : 3; Eph. 1 : 17, 18; Eph. 3 : 10; Eph. 4 : 13; Phil. 3 : 8–10; Col. 1 : 10; 2 Tim. 1 : 12; Heb. 8 : 10, 11; 2 Pet. 1 : 3.

II. It is not within our own natural power to gain this knowledge for ourselves: Isaiah 40 : 25–31; Matt. 11 : 25, 27; John 1 : 10–13; John 15 : 21; John 16 : 3; John 17 : 25; Acts 17 : 22, 23; 1 Cor. 2 : 9, 10, 16.

III. God has revealed His willingness to bestow upon us this knowledge as His own gift: Exod. 33 : 18, 19; John 10 : 14; John 14 : 21, 26; John 17 : 6; Rom. 1 : 19; 2 Cor. 2 : 14; Heb. 8 : 10.

IV. He has pointed out the way by which we are to gain actual possession of this gift—by searching the Scriptures for it: John 5 : 29; 2 Peter 1 : 19–21; 2 Tim. 3 : 15–17; by studying His conduct toward us: Psalm 107 : 43; Hosea 14 : 9; and especially by seeking the presence and blessing of the Holy Spirit, as under His guidance we use these appointed means: Zech 4 : 6, 7; John 15 : 26; John 16 : 13; 2 Cor. 10 : 4, 5; 1 John 3 : 24; 1 John 4 : 13, 16.

V. God positively commands us thus to seek for acquaintance with Him: Jer. 9 : 23, 24; 2 Pet. 3 : 18. Look at this latter text in its connection: "The day of the Lord will come . . . wherefore, beloved, seeing that ye look for such things, be diligent. . . . Beware lest ye also . . . fall from your own steadfastness;

but grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory, both now and forever. Amen."

We shall indeed render Him glory by a life of diligence and steadfastness in His service just in proportion as we grow in our knowledge of Him. The more clearly we see what He is, the better we shall serve Him. Let us obey then His own command and daily study our Lord, who is Himself the first of missionaries. Let us pray for His blessing on our study and for the coming of His Spirit to take of the things of Christ and show them unto us.

EXTRACTS FROM HOME LETTERS.

"It is a great mistake to allow, in any of our Sabbath-schools, the practice of working for self alone. Let our weakest schools become established in the idea that they are too poor to do anything for others, and I believe they will continue poor. 'Withholding more than is meet,' spiritual poverty will be their reward."

"No one who has given the subject of foreign missions a careful consideration but is grieved to find how little is being done in view of the present great opportunities and urgent needs. I do not, cannot, believe the Christian Church is willfully negligent in this matter; it is rather thoughtlessly so. How many realize when they pray, 'Thy kingdom come,' that they have a personal responsibility in hastening its arrival?"

"Thorough, earnest work is needed immediately. I long for extra time for it. We number eight in our family, with no regular help. But this work in our churches is God's, not mine. Pray that these young churches and younger mission circles may have a baptism of the Holy Spirit, which is a baptism of love. Your prayers will be answered. Blessed are they who are chosen for His royal service."

"Our November meeting was a very pleasant, encouraging one. The attendance was larger than usual, and one new member was enrolled. Two ladies came to the meeting, bringing their little children—one having four, the other three, all too small to leave—and in each family a babe of six months old. One lady came four miles, walking about two miles each way, and she was our oldest member. Don't you think we should be stimulated by such examples as these?"

"I wish we little twigs could help more; but we can sympathize with you and pray that you may last a long time. We want to do our littles, and make our contributions in a way that will give the least trouble to our officers, both near home and at headquarters."

"I feel that I would like to be doing more for missions than I am at present. Should like to educate a girl who might become a

Bible-reader or teacher—some one whom I might daily remember before the throne of grace."

"We have decided to support a scholar in Miss Cochrane's school. It requires some faith to promise so much; but we have found in obeying God's command, 'Go forward,' we have been blessed, and we have every reason to feel that God will help us in this undertaking."

"I fancy, after all, there is almost always just a *little more* that we can do in the Master's work. I'm sure I never could say I have done *all* that time and strength allowed."

CHANGES IN HEAVEN.

MRS. SARAH J. RHEA.

Our thoughts of heaven are superficial. Perhaps we think of it fixed in its eternal state, the calm empyrean, settled, unalterable. We hear sometimes of changes on earth. We say of certain great rulers and conquerors and discoverers, "They changed the map of Europe," or "They changed the map of the world." Napoleon did so; Cæsar and Alexander, Columbus and Captain Cook, and others. We ourselves have witnessed these changes.

Heaven is not yet fixed; it changes too. It has greatly changed even within the period of our own short memories. Foreign missions change heaven. That is a very, very wonderful thought! It may not amaze you much to think of a saint from a Christian church translated into that abode of eternal bliss. No; the mansions of the Father's house are appropriately prepared for such. But think of a heathen—in all his blindness and sin and filth and prejudice—converted, cleansed, redeemed, saved, entering into the golden gates, and the gates closed behind him as God shuts him in to go no more out forever! I stagger under such a thought! It is overwhelming! it is not revealed by flesh and blood! He there! Imagine him! imagine the angels! A heathen in glory! What excitement! Did a mighty archangel fly through heaven, with his loud trump, proclaiming, "Room, make room! a new nation, a new name named in heaven!—a Karen, a Nestorian, a Chinese, a Telugu, a Feejee cannibal, a Brazilian, a Mexican"? Who is it? And did they, like the old patriarchs, give him an expressive name? Perhaps they had faith—those angels—and called this stranger "Gad" (for a troop cometh). See them crowd around him! Can we imagine their feelings? Is it like the pure joy diffused in a loving home when a babe is born? Perhaps. See the Seraphim, nearest the throne, burning with zeal and love, delighted; and next, the Cherubim, curious to understand the mysteries of salvation! But they cannot. That ignorant but saved

heathen could teach them lessons they have never imagined—wisdom they have never sounded.

But let our thoughts ascend. John had visions; so may we have them. It is not blasphemy. Imagine that saved heathen's welcome from the Lord of the place—the King who from His own treasury paid the inestimable ransom, the Lamb of God who shed the redeeming blood, the good Shepherd who laid down His life for the sheep, the dread Majesty of heaven, the incarnate Truth. What says He? "I see of the travail of my soul, and am satisfied." Oh, this is heaven indeed, and these words its supremest bliss! The great heart of the Infinite satisfied! Oh, toilers for such results, take heart of grace! "Satisfied!" That word never before had any meaning, and never more will have any other. We can aspire to no higher heaven than this, where the nations walk redeemed, and Christ, its Sun, is satisfied!

But this heathen, saved, what are his thoughts? What will he say first in heaven? I can tell you how one went up and entered in; it may help us to an answer.

Shamasha Gewergis, a mountain Nestorian, a robber, murderer, blasphemer, persecutor, was converted, and became, like Paul the apostle, an evangelist, following Christ. And when he came to die, having ecstatic visions, his soul mounting heavenward as the breath was leaving the dissolving clay, he lifted up his voice in a triumphant shout, as though he wished both worlds to hear, and exclaimed over and over and over, so that those who heard will never forget, these two emphatic words, "*Shaparcat horiye! shaparcat horiye!*" (free grace, free grace). And the angels hearkened in amazement, and the Lord was satisfied!

Last century it was fashionable to sneer at missionary work. One clergyman claimed that it was preposterous to imagine that the heathen could ever be converted by the sending out of a few missionaries. There were only one or two here and there who pointed to the clear New Testament command, and declared that with God all things were possible. From the faith of these has come the glorious missionary work of to-day. And it seemed equally improbable that the labors of the first missionaries of Jesus, more than eighteen hundred years ago, should bear much fruit. Yet had it not been for them to-day we might have been heathen leading precarious lives in the northern forests of Europe. So if any one asks for a tangible evidence of the good of missionary work, it is enough to point out that but for it the questioner would probably have been to-day a painted worshipper of Odin.—*Selected.*

THE DISCIPLE'S PRIVILEGE.

Acts i. 6–8.

When, Lord, they asked, wilt Thou restore
The kingdom to Thy flock once more?
When wilt Thou forth a conqueror ride,
And who will sit on either side?
Fresh from a conquest greater far
Than all this world's poor triumphs are,
Why should not He who rent the grave
Messiah's lesser glories have—
A crown, a throne, a victory
That all the mocking world may see?

Oh, Love divine! Thy sweet reply
Could brighten hope in every eye—
Could lead each dreaming spirit forth
To tread with Thee a conquered earth;
Yet fold a deeper meaning there
Than any human heart could bear,
Till God's own hand should light His word,
The latest promise of our Lord.

The same old throng is climbing yet
The sacred steeps of Olivet;
And still Christ's little flock would share
His counsels as they do His care;
And patiently He answers still
Those who thus seek to know His will:
"Behold, with power I send you forth
To bear my gospel o'er the earth.
Jerusalem shall hear your song,
And Judah's hills the strain prolong,
While dark Samaria's crown of pride
Shall bow before the Crucified,
As, wandering forth 'neath every star,
My people bear my standard far;
Till all the world brings tribute meet
To lay before my pierced feet,
In every land, o'er every sea,
'Ye shall be witnesses for me.'"

Come, Holy Spirit! touch with fire
These words, which kindle new desire;
Open to blinded eyes once more
This promise, as Thou didst of yore;
Light up the way our feet must go,
Our faith to prove, our love to show,
And lead us on, whate'er betide;
Break Thou each dream of human pride,
And, if some sorrow waits to prove
How strong our trust, how deep our love,
If heavenly gain bring earthly loss,
If Thou wilt lead us by the cross,
Still, still, our truest joy must be
That we *may* witness, Lord, for Thee!

H. M. J.

CURRENT LITERATURE AND MISSIONS.

Knowledge is of two kinds. We know a subject ourselves, or we know where we can find information upon it.—Dr. Samuel Johnson.

Recent Travels in Japan. (From the Quarterly Review.) *The Library Magazine*, vol. vii.

Buddhists and Buddhism in Burmah, by Shway Yoe, in the Cornhill Magazine. *The Library Magazine*, vol. vii.

In China Town, by Iza Duffus Hardy, in Belgravia. *The Library Magazine*, vol. vii.

An Early Celtic College. An account of the ruins of a missionary training-school founded by Columba in the sixth century. By Hugh MacMillan, D.D., in Fraser's Magazine. *The Library Magazine*, vol. vii.

The Debt to Africa. *The American Church Review*, October, 1881.

The Future of Islam (third and fourth articles), by Wilfrid S. Blunt. *The Fortnightly Review*, October and November, 1881.

Rein's Japan. Review of Rein's "Japan nach Reisen und Studien." *The Nation*, October 20, 1881.

Miss Gordon Cumming in Fiji. Review of "At Home in Fiji." *The Nation*, October 20, 1881.

The Personal Life of David Livingstone, by William Garden Blaikie. *The Seaside Library*, October 27, 1881. No. 1101. The price—20 cents—puts this excellent book within the reach of all.

The New Development of the Brahmo Somaj, by William Knighton, LL.D. *The Continental Review*, October, 1881.

Africa (second and third articles), by Mrs. G. F. Magoun. "Study of Mission Fields," in *Life and Light*, November and December, 1881.

Christianity in Madagascar, by Alfred H. Guernsey, in Sunday Magazine. *The Gospel in All Lands*, November, 1881.

China, by Mrs. M. W. Porter. "Uniform Readings," in *Heathen Woman's Friend*, November, 1881.

Japanese Episodes, by Edward H. House. The book reviewed in *The Nation*, November 3, 1881.

Buddha and Early Buddhism. Review of Arthur Lillie's book of the same title. *The Atlantic Monthly*, December, 1881. *The Nation*, October 27, 1881, calls it "an ingenious though a dangerous book."

China and Christian Missions. A paper read at the Annual Meeting of the American Board by Rev. Judson Smith, D.D., of Oberlin Theological Seminary. *The Missionary Herald*, December, 1881.

CHILDREN'S WORK for 1882 is to appear in new type, and will contain over a fourth more matter than at present. For this reason we shall raise the terms for single subscribers to 35 cents per year; but all who subscribe *before March* 1, 1882, may still have it for 30 cents. The club rate will remain as heretofore—25 cents when five copies or more are sent in one package, addressed to one person.

SEVERAL thousand copies of Miss Loring's story, "Syrian Maids," have been already ordered. The proceeds are for the "Mt. Lebanon Missionary Retreat," Syria. Price 20 cents per copy. Address Miss Mary Olmstead, Scranton, Pa.

MISS AGNEW, of Greencastle, Pa., desires to express her thanks for the many kind words of approval and appreciation which she has received in reference to her Exercises for Mission Bands, mentioned in *Woman's Work* for September, 1881.

IN the November number, the article "Chinese in America," the second line, the name San Francisco should have been Oakland. It was the mistake of a copyist.

W. F. M. S. of the Presbyterian Church.

Subject for Prayer-meeting, 1334 *Chestnut Street, Philadelphia, January* 17. Prayer for native Christians and converts from heathenism, that they may be kept steadfast and many laborers be raised up among them. "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God" (Rom. xiv. 11).

THE WEEK OF PRAYER.

FOLLOWING the course we have pursued in the last two years, the society has arranged a series of noonday meetings, all through the week of prayer, to be held in the Assembly Room, No. 1334 Chestnut Street, between the hours of 12 and 1. The blessings of the past in this connection warrant us in expecting that the Holy Spirit will be manifest among us as heretofore. Again, therefore, we invite the women of the Church to unite with us, and trust that none will lose the blessing promised to those who meet in His name. On Thursday afternoon there will be an ad-

ditional meeting at 3 o'clock, when missionaries will be present. The following are the subjects suggested for the meetings:

MONDAY. Thanksgiving and praise for the wonderful blessing of God's Spirit upon the work of Foreign Missions during the past year, and prayer for a yet richer outpouring in the year to come.

TUESDAY. Humble confession of past shortcomings, and prayer that the Holy Spirit may move the hearts of the women of the Church to a sense of their great responsibility in the Foreign Mission work and a new obedience to their King's command.

WEDNESDAY. Prayer that the whole Church in its ministry and membership may be filled with the Holy Ghost.

THURSDAY (MORNING). Prayer for a baptism of the Holy Spirit upon the youth and children of this generation, in order to a supply of workers at home and missionaries in the foreign field, and also that our religious and missionary literature may be in the power of the Holy Spirit.

THURSDAY (AFTERNOON) Prayer for missionaries and their children in their peculiar trials and difficulties, that the presence and help of the Spirit may be with them.

FRIDAY. Prayer that the divine Spirit may overrule the conduct of all nations and governments, both Christian and heathen, toward the spread of the gospel.

SATURDAY. Prayer for the outpouring of the Holy Ghost upon all flesh, and that His power may be with the Word wherever read or taught.

To our fellow helpers at a distance we would propose that Thursday be observed by them as a special day of prayer. When an auxiliary meeting is not practicable, surely those who love the cause of missions might meet by twos and threes in the quiet of their own homes to plead for a new blessing on the work of the new year. Let there be a real family gathering on that day—the children of one Father coming into His presence with thanksgiving, owning their entire dependence on Him, and asking how their service may redound most to His glory.

With this end in view a leaflet, entitled "*Not Your Own*," will be prepared and sent to each auxiliary, through the presbyterial secretaries.

HISTORICAL SKETCHES.

THESE sketches of the missions under the care of the Board of Foreign Missions of the Presbyterian Church have been issued by the Woman's Foreign Missionary Society, and are placed at a nominal price in order to bring them within reach of all. They are printed separately, each forming a pamphlet of the size of *Woman's Work*, containing not less than twenty-four pages, including a map. We give the title of each, with the name of the writer:

NORTH AMERICAN INDIANS, Rev. J. B. Garritt, Ph.D., Hanover, Indiana.

MEXICO AND PAPAL EUROPE, Rev. M. Woolsey Stryker, Ithaca, N. Y.

South America, Rev. George Hood, Afton, Minn.
Africa, Rev. R. H. Nassau, M.D., West Africa.
Syria, Rev. William A. Holliday, Belvidere, N. J.
Persia, Rev. J. Milton Greene, Mexico.
India, Rev. A. Brodhead, D.D., Bridgeton, N. J.
Siam and Laos, Rev. J. F. Dripps, Philadelphia.
China and Chinese in the United States, Rev. A. B. Robinson, Perrysburg, O.
Japan, Rev. A. Gosman, D.D., Lawrenceville, N. J.

Price, per set, 50 cents; single copies of each, 10 cents. Address Mrs. J. M. Fishburn, Treas., 1334 Chestnut St., Phila., Pa.

MISSIONARY PICTURES.

In the December number of *Children's Work* mention is made of *Missionary Picture Scrap-books.* A word to older readers on that subject may not be amiss. We all know how helpful pictures are in understanding anything about which we are reading or hearing or teaching, and in foreign mission study they are especially so. The idea of missionary scrap-books is that bands or societies shall gather pictures illustrating the work or the lands where it is done and put them into a scrap-book, so as to have them at hand for constant reference. In aid of this plan, the Woman's Foreign Missionary Society have had printed off *twelve* of their own best cuts, and propose to put them in a neat envelope and sell them at 25 cts. for the set. The cuts which will be in the first set issued are—

The Capital of Uganda, Africa.
Ancestral Hall of Chinese House.
Group of Syrians Eating.
Moslem Boys Learning to Read the Koran.
Camel of a Tartar Emigrant.
Chinese Travelling Chair and Porter.
Street Scene in China.
Jinrikisha of Japan.
Dehra School Building.
Canton School Building.
Beirut Seminary Building.
Sidon Seminary Building.

These last four are schools in which our mission bands are interested as contributors.

Any individuals or societies wishing these pictures can have the set by sending 25 cts. (or five sets for $1) to Mrs. D. R. Posey, 1334 Chestnut Street, Philadelphia, giving full name and address.

NEW AUXILIARIES.

AUXILIARIES.

Lackawanna Pres., Orwell, Pa.
Philadelphia Pres., 21 Ch., Phila.
Redstone Pres., McClellandtown, Pa.
Redstone Pres., Tent Church, Pa.
St. Clairsville Pres., Hopedale, O.
Wellsboro' Pres., Kane, Pa.

BANDS.

Canton, Pa., Y. L. B.
Chester, Pa., 1st Ch., Ruby.
Darby, Pa., Sunbeam.
Englewood, N. J., 1st Ch., Y. L. B., Mutual Aid Society.
Georgetown, Md., Y. L. B.
Germantown, Pa., 1st Ch., Eliot Boys.
Kennedyville, Md., H. C. Boardman.
Little Britain, Pa., Robert Williams.
Rockaway, N. J., Y. L. B.
Washington, D. C., Miss. S. S., N. Y. Ave. Ch., Bethany.
Wheeling, W. Va., 2d Ch., Young Folks' Band.

NEW LIFE MEMBERS.

Betts, Mrs. E. L. Butler
Browne, Mrs. P. D.
Gregory, Mrs. E. M.
Howe, Mrs. Nancy J.
Jones, Miss Madgie
Kerr, Mrs. Rebecca
McVice, Mrs. William

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from Nov. 1, 1881.

[PRESBYTERIES IN SMALL CAPITALS.]

BALTIMORE.—Taneytown Aux., sch'p Oroomiah and sch. bld'g, Mexico, . . $68 25

CHESTER.—Bryn Mawr Y. P. Soc., B. R. Gaboon, $25; Marple S. S., $25, Cedar Grove, $15, Newtown First-day sch., $10 ($50), 2 sch'ps Gaboon, ... 75 00

CHILLICOTHE.—Hillsboro', Highland Inst., Y. L. B., Leper Asylum Sabathu, . 30 00

CLARION.—Greenville Miss. Bd., $11 45; New Rehoboth Bd., $9 45; Oak Grove Aux., $11 90, S. S., 3 10 ($15), work Chefoo; Pisgah Aux. (Med. Miss. Fund, $25), $50, Snowflake Bd., $25 ($75); Richland Aux., $15 33; Shiloh Ch. Band, $14 69; Tionesta Aux., $12, 152 96

EAST FLORIDA.—St. Augustine, Anderson Bd., . . 12 00

ELIZABETH.—Basking Ridge Aux., zenana work India, $22; Clinton Aux., $8 25; Elizabeth 3d Ch., Willing Workers, sch'p Gaboon, $25; Metuchen Aux., sch'p, Mynpurie, $16, ... 71 25

GENESEE.—Batavia Aux., sch. Askusa, Japan, $112 50; Castile Aux., same, $25 31; Le Roy Aux., sch. Syria, 74, ... $211 81

HUDSON.—A Friend, Miss'y Syria, ... 50 00

JERSEY CITY.—Paterson 2d, Aux., sch. bld'g Mexico, . 50 00

KITTANNING.—Boiling Spring Aux., 24 65; Kittanning Aux., Miss'y India, $210; Mt. Pleasant, $11; Rockbridge, $13 15, . . . 258 80

LACKAWANNA.—Wilkesbarre 1st, Chapel Bd., sch'p Gaboon, ... 15 00

LEHIGH.—Easton, Brainerd Ch. Parish Aid Soc., sch. bld'g Mexico, . . . 50 00

MAHONING.—Massillon Aux., Miss'y Bogota, $16; Salem Aux., sch. bld'g Mex., $25; Warren Aux., same, $14, . 55 00

MORRIS AND ORANGE.—Orange 1st, Aux., Miss'y, China, ... 100 00

NEWARK.—Bloomfield 1st, Aux., Miss'y and sch'ps Canton, $185; Westminster Aux., Miss'y Canton, $45; Caldwell Aux., sch. Canton, $40, printing, $3 ($43);

Hanover Aux., sch. Canton, $71; Montclair Aux., Miss'y San Francisco, $50; Newark 3d, Aux., Miss'y Canton, $80 92; Central Aux., schs. Canton, $50; High St. Aux., Miss'y Canton, $35 78; Park Ch. Aux., same, $20 57; 6th Ch. S. S., $30, "A Friend," $15, 3 sch'ps Canton ($45); S. Park Ch. Aux., Miss'y Canton, $79 50, . . . $711 77

NEW BRUNSWICK.—Pennington S. S., sch'p Sidon, . 40 00

NEW CASTLE.—Head of Christiana Aux., $20; St. George's Aux., sch'p Sidon, $40, ... 60 00

NEWTON.—Newton Aux., teacher Liberia, . . . 26 80

NORTHUMBERLAND. — Jersey Shore Aux., sch'p Beirut, $50; Lewisburg Aux., $52 69; Muncy, $15 50; Shamokin, day-sch. Soochow, $22; Sunbury, $20; Washington, $31 50; Washingtonville, $4; Williamsport 1st, Aux., sch. and nat. tea. Lodiana, $100; Elliot Aux., B. R. California, $50, 345 69

OREGON.—Portland Aux., zenana work, India, . . 57 50

PHILADELPHIA.—Calvary Ch., Miss Otto, sch. bld'g Mexico, $30; Westminster Aux., sch. Syria, $30; West Spruce St. Aux., Mrs. S. E. West, Miss'y China, $10; Mrs. R. H. Allen, house for Miss'y, Poplar Creek, $10, . . 80 00

PHILADELPHIA CENTRAL. — Johnstone Aux., Miss'y Odanah, $192 72; Olivet Ch., Olivet Graham Band, sch'p Gaboon, $12 50, Jesus' Little Lambs, sch'p Dehra, $30 ($42 50); Shepherd Aux., B. R. Canton, $60, . 295 22

PHILADELPHIA NORTH.—Frankford Ch., Y. L. S., sch. bld'g Mexico, $75; Neshaminy of Warwick Aux., add'l, $10 75, . . $85 75

REDSTONE.—Mt. Pleasant, Mrs. C. L. Hasback, sch. bld'g Mexico, $10; West Newton Aux., $37, . . 47 00

ROCHESTER.—Dansville Aux., teacher Liberia, $100; Groveland Aux., sch'p Tungchow, $17 25, . . 117 25

ST. CLAIRSVILLE. — Antrim Aux., $14 30; Bellaire, work Tungchow, $50; Cadiz, work Petchaburi, $18 60; Cambridge, sch'p Dehra, $30; Concord, B. R. Lahore, $41 93; Crab Apple, Miss'y Canton, $76 39; Nottingham, $41 15; St. Clairsville, $50; Washington, $8 50, ... 330 87

ST. LAWRENCE. — Potsdam Aux., sch. bld'g Mexico, . 35 00

SYRACUSE. — Syracuse Park Central Ch., Mrs. Allen Butler, Mex. bld'g and L. M., 25 00

WESTMINSTER.—Williamstown Miss. Bd., sch'p Gaboon, ... 20 00

MISCELLANEOUS.—Bellaire, O., Miss Lucy F. Anderson and mother, sch. bld'g Mexico, $5; Harrisburg, Pa., W. M. C., $2; Manchester, Vt., Mrs. A. C. Reed, nat. tea. Bancho sch., $100; Philadelphia, Miss Mary B. Mitchell, $1 40, a Friend, sch. bld'g Mexico, $30; Scranton, Pa., Mrs. C. L. S. Dickson, same, $1; Shelby, O., Mrs. M. M. Cummins, work Tungchow, $10; Wooster, O., Mrs. F. S. Speer, sch. bld'g Mexico, $20; a Friend, same, $20; sale of Leaflets, &c., $22 30; interest on deposits, $84 18, . . . 295 88

Total for November, 1881, . $3,773 80
Previously acknowledged, . 22,916 43

Total since May 1, 1881, $26,690 23

The Bands of the Spring Garden Church have sent a Christmas box to the Girls' School, Mexico. Willing Workers, 1st Church, Belvidere, New Jersey, have also set a box to Mexico.

MRS. JULIA M. FISHBURN, *Treasurer*,
December 1, 1881. 1334 Chestnut St., Philadelphia, Pa.

W. P. B. M. of the Northwest.

PASSAGES OF SCRIPTURE

TO BE READ AT THE MONTHLY MEETINGS IN JANUARY.

Isaiah xl. *Golden Text for the Month*—Matthew xxiv. 14.

NEW LIFE MEMBERS.

Mrs. Helen K. Dane,
Mrs. Robert Johnstone,
Mrs. Willard Merrill,
Mrs. Conway W. Noble,
Mrs. Wm. Waugh.

NEW AUXILIARIES.

Chicago, Ill., 1st Ch., Y. L. Soc.
Chicago, Ill., Campbell Park Ch
Hansen, Neb.
Lewisville, Ind.
Litchfield, Ill., S. S.
Longmont, Colo.
Morrison, Iowa.
Oconto, Wis.
Poynette, Wis.
Tekonsha, Mich.

Receipts of the Woman's Presbyterian Board of Missions for the Northwest, to November 20, 1881.

[PRESBYTERIES IN SMALL CAPITALS.]

ALTON.—Alton, $5; S. S., Laos boys' sch., $8 44; Carlyle, $4; H. M., $4 45; Carrollton, B. R. India, $25: Virden, $10; Waveland, $5, ... $61 89

CHICAGO.—Chicago, A friend, mt. schs. Persia, $5; M., $5; 1st, Beirut sch., $39, sch'p Bangkok, $7 50; 2d, Tabriz sch., $50 35, B. R. Ambala, $1; 4th, sal. Miss Anderson, $205; Mother's Mite Soc., $10 62; 6th, Miss Given's outfit, $64; Reunion Ch., Miss Chandler and the Misses Kellogg, $1 50; Lake Forest, $178 50; Y. P. S., mt. schs. Persia, $25 52; Steady Streams, $5 41; Will Ch., Monee, $6, ... 604 40

CRAWFORDSVILLE. — Attica, Persia, $10 32; Bethany Ch., Siam, $30; Y. L. and Children's Band, Armor Bearers, $35; Covington, $5 55; Delphi, Miss Carey's outfit, $15, thank-off., $10; Newtown, $6 20; Rockfield and Rock Creek, Gwalior Chapel, $12: Romney, sch'p Laos, $10; Miss. Bd., $13; Thorntown, sch'p Laos, $6 25; Williamsport, Olive Branch Bd., Siam, $5 03, ... $158 35

DETROIT.—Ann Arbor, Monterey sch., $40; Detroit, 1st Ch., Mrs. Charles Noble, $25; Jefferson Ave. Ch., $200; Milford, Mexico, $20; Mrs. W. A. Arms, same, silver wedding-thankoff., $5; S. Lyon, $13; Wing Lake Ch., Franklin, $15 85; Ypsilanti, Y. L. M. C., sal. Miss Dean, $65; Rice Miss.

Bd., for sch'p Kolapoor, $11 28, ... $395 13

Fort Wayne.—Elkhart, Laos boys' sch., $26; S. S., $12; Fort Wayne, 2d, $10 90; Goshen, Miss. Bd., sch'p Gaboon, $15, . . . 63 90

Indianapolis.—Indianapolis, 1st, sal. Mrs. Van Hook, . 100 00

Iowa.—Mt. Pleasant, Highland Branch, sal. Miss A. Cochran, $25; New London, $5; Libertyville, $5, . 35 00

Iowa City.—Brooklyn, $8; Deep River, S. S., $3 85; Iowa City, $28 15; Montezuma, $1; Scott Ch., $8 50; H. M., $8 50; What Cheer, $17; less Pres. Ex., 15 cts., . . . 74 85

Kalamazoo. — Kalamazoo, North Ch., ... 5 00

Logansport. — Logansport, Broadway, $14 75, S. S., Laos sch'p, $18; Michigan City, sal. Mrs. Warren, $36 71; Remington, $7 55; H. M., $2 05; Rochester, H. M., $8 90; Valparaiso, sal. Mrs. Warren, $25, B. R. India, $7 50, . . . 120 46

Mattoon. — Effingham, sal. Miss Calhoun, $5 13: Palestine, "A Friend to Missions," $1, ... 6 13

Maumee.—Toledo, 1st, Livingstone Bd., . . . 25 00

Milwaukee. — Milwaukee, Immanuel Ch., 2 sch'ps Laos, $50, sal. Miss Cundall, $25, ... 75 00

Monroe.—Adrian, sal. Mrs. McKee, $8 80, sal. Miss Patton, $2; Hillsdale, same, $9, sal. Mrs. McKee, $14; Willing Workers, sal. Miss Patton, $7; Monroe, sal. Mrs. McKee, $5, B. R. India, $6; Tecumseh, sal. Mrs. McKee, $10, . . 61 80

Nebraska City.—Nebraska City, $10; Summit, $5; York, $19, ... 34 00

New Albany.—Hanover, sch'p Ningpo, $15 50, Laos sch., $1 50; Children's Bd., $3; Jeffersonville, Mrs. Albert Taggart, thank-off., $1; Madison, 1st, Laos sch., $25; Owen Creek, $12 15, . $58 15

Omaha. — Creston, $27 35; Signal Lights, Laos boys' sch., $8, ... 35 35

Ottawa.—Aurora, $10; S. S., Amy, Mynpurie, $6 25; Streator, $6 70; H. M., $6 70; Union Grove, $5, . 34 65

Peoria.—Peoria, 1st, Little Lights, ... 3 00

Saint Paul.—Minneapolis, Westminster, S. S., sch'p Dehra, $20 80; Red Wing, $25; St. Cloud, S. S., Laos sch'p, $25, ... 70 80

Schuyler.—Kirkwood, sch'p Rio Claro, $25; S. S., H. M., $10 75; Sciota, Mrs. J. M. Painter, sch'p Benita, $20, ... 55 75

South Oregon.—Eugene City, ... 10 20

Waterloo.—Ackley, $9, sal. Miss Pratt, $13; Albion, $14 75; Miss. Bd., $9 03; Cedar Valley, $33; Grundy Centre, $15 04; Laporte City, $11 25; S. S., $3 75; Salem, $7 60; Decennial off., $5 25, ... 121 67

Wisconsin River. — Belleville, $8 50; Kilbourn City, sal. Miss Dougherty, $10; Lodi, $8, ... 26 50

Legacy.—Mrs. Theodosia Gould, dec'd, Chicago, Ill., 300 00

Miscellaneous.—Societies—Rockwood, Ill., $1; Walnut Hills, Ill., $1; Chicago, 4th, $2; Franklin, Mich., 10 cts. —for Annual Report, $4 10; For Decennial Report, 5 cts.; Kansas City, Mo., Miss J. H., thank-off., $5, . 9 15

Total for month, . . $2,546 13
Previously acknowledged, 9,972 87

From April to Nov. 20, . $12,519 00

In the November *Woman's Work* the $125 credited to the 1st Ch., Indianapolis, Ind., should have been 2d Ch.

Mrs. Jesse Whitehead, *Treasurer*,
223 Michigan Avenue.

Chicago, Ill., *November* 20, 1881.